

The Eclectic Theosophist

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FOLLOWING THE BLAVATSKY AND POINT LOMA TRADITION
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TEST

"This year it will be *Societies* instead of individuals that will be tested. The result will depend on their collective work. . . ."—*The Mahatmas Letters*, p. 328.

The 'test' for the individual, as all sincere students of Theosophy know, is in the everyday life, and some tests are small and some are great. We fail and we succeed, and fail again. Each is his own tester, each his own judge. And the Path leads on: "There are other lives in which success may come." But what of the "Society" with which karmically we are involved? What are its tests? And who is judge?

These are thoughts that keep pressing for expression this year of centennial celebration of the publishing of *The Secret Doctrine*. There will be formal gatherings in the cities of the world observing the occasion. There will be presentation of papers, important and inspiring, on studies in one or other subjects of H.P. Blavatsky's now famous work. But in preparation for, or attendance during, these celebrations, have the heads and leaders of these different divisions officially seized the occasion to confer with each other, or with an assembled group, on what surely affects their own work and effort in fulfilling their highest duty?

(We carry on here in challenge from our January editorial). All Theosophical Societies have made mistakes. History tells us that. We know it is true; but perhaps, in the broadest sense, it should not be surprising, recognizing human limitations especially when involved in a spiritual effort. But why cannot we rise above the "dead selves" of the past? Individual members of the several Societies, even whole groups and lodges, have by their recent co-operative meetings and activities, responded to this inner urge and shown where their hearts are. Isn't it time now for the Leaders, representing their members, to agree to meet, to listen to each other and conscientiously talk over *what is best for the Theosophical Movement today?* Are we not all, in varying degree, 'representatives' on this sad globe of ours of that which we feel is Highest—a Force and a Wonder for which we find no words? What then our Duty?

So we ask as we began: Is this a year when "Societies" are to be tested? And in sober thought we add: How will they meet the test? And if answer is not coming, let the Silence speak!

We move on in this *Eclectic* now to give quote by, and in honor of, H.P.B., author of *The Secret Doctrine*.
—W.E.S.

"GENTLY TO HEAR, KINDLY TO JUDGE" —Shakespeare

We lead off first with an extract from the Preface and then from the Introductory in *The Secret Doctrine*, to which H.P. Blavatsky appends the above quotation we've chosen to head these selections.—Ed.

"The aim of this work may be thus stated: to show that Nature is not 'a fortuitous concurrence of atoms', and to assign to man his rightful place in the scheme of the Universe; to rescue from degradation the archaic truths which are the basis of all religions; and to uncover, to some extent, the fundamental unity from which they all spring; finally, to show that the occult side of Nature has never been approached by the Science of modern civilization."

—S.D. viii

"... the Esoteric philosophy is alone calculated to withstand, in this age of crass and illogical materialism, the repeated attacks on all and everything man holds most dear and sacred, in his inner spiritual life. The true philosopher, the student of the Esoteric Wisdom, entirely loses sight of personalities, dogmatic beliefs and special religions. Moreover, Esoteric philosophy reconciles all religions, strips every one of its outward, human garments, and shows the root of each to be identical with that of every other great religion. . .

"... the outline of a few fundamental truths from the Secret Doctrine of the Archaic ages is now permitted to see the light, after long millenniums of the most profound silence and secrecy. I say 'a few truths', advisedly, because that which must remain unsaid could not be contained in a hundred such volumes. But even the little that is now given is better than complete silence upon those vital truths. The world today, in its mad career towards the unknown—which it is too ready to confound with the unknowable, whenever the problem eludes the grasp of the physicist—is rapidly progressing on the reverse, material place of spirituality. It has now become a vast arena—a true valley of discord and of eternal strife—a necropolis, wherein life buried the highest and the most holy aspirations of our Spirit-

Soul. That soul becomes with every new generation more paralyzed and atrophied. . . but there is a fair minority of earnest students who are entitled to learn the few truths that may be given to them now; and *now* much more than ten years ago. . .

"To recapitulate. The Secret Doctrine was the universally diffused religion of the ancient and prehistoric world. Proofs of its diffusion, authentic records of its history, a complete chain of documents, showing its character and presence in every land, together with the teaching of all its great adepts, exist to this day in the secret crypts of libraries belonging to the Occult Fraternity. . .

"Such a work as this has to be introduced with no simple *Preface*, but with a volume rather; one that would give *facts*, not mere disquisitions, since the Secret Doctrine is not a treatise, or a series of vague theories, but contains all that can be given out to the world in this century. . ."

—S.D., xx *et Seq.*

H.T. EDGE SPEAKS OF H.P. BLAVATSKY

The following are words of tribute given by Henry Travers Edge at a White Lotus Day meeting in 1935, held in the Temple, Point Loma. As a young man he met H.P. Blavatsky and became one of her personal pupils. At the time he was teaching at Cambridge, England. Later, in December 1900, he came to Point Loma, California, where he gave his full time to literary work and to teaching first in the Raja Yoga School and then in Theosophical University.—Ed.

It is 44 years since I last saw H.P.B., in the early part of 1891, shortly before her death, after having known her for some three years. Her presence yet lives among us, her spirit is revealed in the records of her labors and in the mighty organism she has created; yet I feel that first-hand testimony from one who knew her face to face is always inspiring.

A Teacher such as this dwells in two worlds, hidden from the world by a veil, which may be lifted for those who have eyes to see. Some never saw beyond that veil; they did not give the knock; and how eagerly was it answered by that earnest heart, so anxious to meet a response, so ready to welcome a disciple, so longing for recognition. As for me, it is but too true that, with the concentrated ambition of a young man, I thirsted for occult knowledge. *That* knock was answered by books and teachings. But it is also blessedly true that there rose in my heart a feeling of love and compassion for the afflicted and dauntless pioneer; and *this* knock, felt instantly, evoked *another* response. Of the intimate and sacred relations between Teacher and pupil I forbear to speak: to those who know, it is needless; to those who do not yet know we wish

good-speed. It is enough to say that my feet were set on the true path, impending disasters averted, and an unbreakable link forged. She forecast for me an eventful occult life, showed me two paths which lay before me, hoped most earnestly that I would choose the right.

The one phrase which to my mind best sums up the message of H.P.B. is the phrase 'Heart-Doctrine'; not empty sentimentalism but the *wisdom* of the Heart; opposed to head-learning, blinded by self.

As to her alleged instability of temperament, I can affirm, as the result of experiences, that this amounted to mere diplomacy, such as is rendered necessary by anyone occupying the extraordinary position which she did. Picture to yourself that position, as portrayed by my wonderful adventure to pass from the academic halls of modern learning and youthful, prideful skepticism, thence to the heart of the world's largest city, in Victorian England; and to find a real Teacher of the Ancient Mysteries. Truly a marvelous incredible experience. Think then of the power of adaptation required by such a Teacher living in such surroundings, and you will no longer wonder at any strange external manifestations. Yet, to anyone giving the right knock, there was the door ready to open instantly and reveal the real H.P.B. behind the veil.

Courage, conviction, utter self-dedication, to a degree for which we can find no comparison, were revealed to the seeing eye. But shall we rest content to admire and adore, as religious devotees may admire and adore, without dreaming of practising in our own lives the virtues we extol in another? Shall we give our great Teacher that bitter cup to drain, like another Teacher in the Garden of Gethsemane? As ye have received, so give. Those who try to receive without giving, shut an iron door against the light, and doom themselves to wither in an airless space. Or shall we dedicate this day solely to reminiscences of times outlived? My friends, there is but one way to redress lost opportunities and that is to make right use of our present opportunities. There will come a time when we shall look back upon this day as upon a past; how many regrets shall we then find in our hearts? Does H.P.B. dwell with us now? It rests with you and me to convert this from a poetical phrase into a reality. For H.P.B. is a Christos, and the Christ dwelleth in the hearts of his true hearers. It is by deeds that the power is evoked; by our actions alone can we prove the sincerity of the faith we profess.

YE ARE GODS

The following are three selections out of several hundred from *The New Testament Commentaries of H.P. Blavatsky* Compiled and Annotated by H.J. Spierenburg, just off the press from Point

Loma Publications, Inc. (See review in Book Review Section; and for Compiler's annotations to the following references, see page 111 of the book.)—Ed.

John 10.34

³⁴ . . . Is it not written in your law, I said, Ye are gods?†
H.P.B.'s Commentaries on John 10.34‡

IU, I, 2: “‘From the sons of EL we are descended, and sons of EL must we become again. ’§ . . . ‘Is it not written in your law, I said, ye are gods?’, exclaimed the Master.”

IU, II, 153: “That expression, ‘Ye are gods’, to our Biblical students, is a mere abstraction, has for the kabalists a vital significance. Each immortal spirit that sheds its radiance upon a human being is a god—the Microcosmos of the Macrocosmos, part and parcel of the Unknown God, the First Cause of which it is a direct emanation. It is possessed of all the attributes of its parent source. Among these attributes are omniscience and omnipotence. Endowed with these, but yet unable to fully manifest them while in the body, during which time they are obscured, veiled, limited by the capabilities of physical nature, the thus divinely-inhabited man may tower far above his kind, evince a godlike wisdom, and display deific powers. . . .”

IU, II, 318; CW, XIV, 48: “‘Ye are gods’, the king-psalmist tells us, and we find Jesus reminding the scribes that the expression ‘Ye are gods’, was addressed to other mortal men, claiming for himself the same privilege without any blasphemy.”*

CW, XII, 348: “[in] . . . the assertion of Christ himself, in answer to the calumny of the Pharisees, ‘Is it not written in your law, I said, *Ye are Gods*’ . . . , he will not accuse us of self-deification.”

IU, I 488: “When the apostles were offered money to impart their spiritual powers, Peter, notwithstanding that the Bible shows him a coward and thrice a renegade, still indignantly spurned the offer, saying: ‘Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.’”

CW, XI, 546: “A Rosicrucian ‘*becomes*, he is not made’, says an old adage of the Hermetic philosophers, to which the Occultists add, ‘The science of the gods is mastered by violence; it must be conquered, and the *the Apostles* intended to convey when he gave the answer of Peter to Simon Magus: ‘Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money’. Occult knowledge should be used neither to make money, nor to attain any egotistical end, not even as a means to personal vanity.”

H.P.B.'s Commentaries on Rev. 12. 1-7

SD, II, 497: “Had John's *Revelation* been written

during the Vedic period, and were not one sure now of its being simply another version of the *Book of Enoch* and the Dragon legends of pagan antiquity—the grandeur and the beauty of the imagery might have biased the critics' opinion in favour of the Christian interpretation of that first war, whose battle was starry Heaven, and the first slaughterers—the Angels. As the matter stands now, however, one has to trace *Revelation*, event by event, to other and far older visions. For the better comprehension of the Apocalyptic allegories and of the esoteric *epos* we ask the reader to turn to *Revelation*, and to read chapter xii, from verse 1 to verse 7.

“This has several meanings, most of which have been found out with regard to the astronomical and numerical keys of this universal myth. That which may be given now, is a fragment, a few hints as to its secret meaning, as embodying the record of a real war, the struggle between the Initiates of the two schools. Many and various are the still existing allegories built on that same foundation stone. The true narrative, that which gives the full esoteric meaning, is in the Secret books, but the writer has had no access to these.”*

*H.P.B.'s explanations are on the pages 497-505, too long to repeat in our book. She ends the pages with the following sentence: “Thus the reader may now see for himself what are the several meanings of the ‘War in Heaven’, and of the ‘great dragon’.”—[H.J.S.]

“H.P. BLAVATSKY: THE MYSTERY”

Elsie Benjamin

In her *Corresponding Fellows Lodge Bulletin*, No. 348, January 1975, its editor, Elsie Benjamin, reviewed the book titled above, written some decades previously by Gottfried de Purucker, in collaboration with Katherine Tingley.—ED.

A World-Teacher stands firm through the ages upon the basis of fact which is the work that he wrought; and let us hope that this grand and imposing figure, H.P. Blavatsky, may forever remain clear in our memories and sharp in the outlines of truthful delineation, untouched by the blurrings and embellishments of fancy and story, however reverential in origin such later fancy may be. We must see her as she was, not as fancy would portray her to have been; we must see her as she passed across the pages of history; grand, truthful, clearcut, splendid, a martyr to her world-work, and a much misunderstood benefactor of her fellowmen.

—H.P. Blavatsky: *the Mystery*, p. 241

This is indisputably the most revealing, understanding and perceptive account of all the books that have been written about H.P.B.: good, bad, or indifferent, showing us the Who, the What, and Why of this “most noteworthy and outstanding figure of the nineteenth century philosophy—H.P. Blavatsky, breaker of the molds of mind, mover of the hearts and souls of men, producer of a new system of world thought.” And who better qualified to write it than Gottfried de Purucker?

This is, by the way, the last of his literary products. We quote from the Preface written by the editors, Emmett Small and Helen Todd, who were themselves in their youth trained in editorial work by G.deP. himself. They explain (in part):

The world is more ready to understand Helena Petrovna Blavatsky now than it was forty years ago, when the chapters of this book first appeared serially in *The Theosophical Path*. Deeper study of the subtle reaches of psychology and hitherto little-probed areas of consciousness has prepared the Western mind for what before has been carefully guarded and considered largely esoteric. Because of this perhaps the long delay in this publication may be held opportune since the minds of today are more in harmony with the tempo of an awakening cycle. . .

"Because the theme is unusual, not easily yet acceptable to the pragmatic Western mind, the reader will recognize that ideas set forth in this volume are not simply bluntly stated and then hurriedly dropped, but like phrases of a musical theme they appear and reappear with fascinating variation and elaboration. Again and again you hear the challenging signature and recognize the central theme. Again and again you hear overtones and understones and, we may say, innertones. And with each hearing the theme becomes clearer in meaning, richer in significance. We are listening to a symphony of thought revealing key-sounds, key-chords, and we hear their harmonious progression reaching ever towards what may seem to us some far off but essentially basic resolution. In the end the reader, the listener, receives an over-all understanding and feeling of composition not obtainable by ordinary methods of exposition or orchestration."

As one reads this revealing book, the adage comes to mind, "It takes greatness to understand greatness"; and, noting the painstaking care and excellence in the editing of its present presentation, the editors reveal their own recognition of the debt we owe to the writer, G. de P.

He shows that it is by placing H.P.B. under the illuminating rays of this Ancient Wisdom that she can best be understood. The reaction of those working closely with her is revealing too, because "they saw themselves laid bare to themselves through the power of a mighty intellect and a spiritual intuition which halted at no barriers and stopped at no frontiers of human personality." Some were grateful for this self-revelation, but for others the picture was too difficult to accept. "None of us likes to feel that the very one whom we revere and look up to, is the one who reveals our own smallness of character to ourselves."

And so we are taken through the chapters of Part I, *Mystical and Psychological*, to *The Threshold of the Mystery*, clearly describing the meaning of a 'psychological cripple', which crippling all Messengers when sent forth from the Lodge have to undergo—what this means in terms of the sevenfold human being; then *Over the Threshold*, and finally the meaning of being *Clothed with the Light of One's Own Inner God*.

The difference, on the one hand, between being an untrained medium and, on the other hand, a fully trained

and conscious and willing Mediator, as H.P.B. was, is clearly explained, keeping in mind the main idea that "H.P.B.'s spiritual and intellectual inspiration lay in the stream of illumination received from her own essential divinity, her own Inner Spiritual Inspirer", rendered possible by the "*complete stilling* of the over-active and often misleading brain-mind, which in all human beings is . . . often the greatest hindrance to the reception of the calming and refining influences flowing from the monadic essence or spiritual-divine nature within."

But with some, and with H.P.B., there were times when she became the vehicle or channel for the temporary manifestation of some Celestial Power, so called. And this process is magnificently portrayed before our eyes—this connection between divinity and matter.

For students approaching Theosophy from a Christian background and regretting that Theosophy doesn't consider Jesus the only begotten Son of God, etc., etc., assurance can be found: "the truth about him is far more wonderful in every respect than what tradition or story has ever yet told . . . looking upon Jesus the Christos as one of the long line of World-Teachers; and seeing what he was both humanly and psychologically, brings him closer to the hearts of men. Truth, for all harmoniously developed minds, never, under any circumstances, is something to fear". We find in these pages the most detailed and clearest analysis of that wonderful Doctrine of the Avatars.

For those students who worry over the periodic attacks made on H.P.B. by her enemies, assurance is given: "The slanders of her enemies are a tribute to her greatness; she will always be a mystery to a world that does not look towards the sources of Light."

PART II, *Philosophic and Scientific*, gives clear and succinct analyses of the various theosophical doctrines, because "It is the teachings of H.P. Blavatsky which clearly are the keys to the Mystery which she was to the world".

Yes, to adopt the metaphor of the Editors: As one reads this portion of the book, one gets the sense of listening (in words) to a grand orchestration penetrating the deeper aspects of the Philosophy H.P.B. brought to us in this era; and ever and anon there is a pause in the music which resolves itself into some very simple, self-evident statement, to which one says: Of course, because it is so obvious, and yet which needs pausing over and re-reading.

[The reviewer then follows with examples of these. We give here only the last, and her own concluding words.]

The final chapter on Reincarnation discusses the great universal theme that has sounded down through the ages among all religions, and the author quotes from

Plato the significance to man of the 'memory' that we bring back from former lives.

... the origin of human consciousness when reflected in its instinctive operations... was due to previous reïmbodiments of the egoic center which man is, and that, therefore, all consciousness in its various degrees of development, and consequently all knowledge and wisdom and faculty, are but reminiscences of former existences, which reminiscences each new life develops and increases and improves.—(p. 210)

The book concludes with:

"What work can be more sublime than giving back to man man's soul? And this in brief is precisely what the Great Theosophist, H.P. Blavatsky, did."

A LETTER FROM H.P.B. TO W.Q.J.

The following, reprinted from *The Theosophical Forum*, Vol. IV, No. 10, June 15, 1933, is a copy of a letter from H.P. Blavatsky to W.Q. Judge, undated; but in Judge's own handwriting, written in pencil at the top of the first page, is given the date: "Oct. 89". Several names have been deleted; in their place the following initials are used: S, T, F, R, B, E, G, H, and L.

Bert sails with Parker to morrow, by New York City.
My dear W.Q.J.

Sorry to find that the Irishman is ever smothering the candidate to Δ .

You are wrong & unjust to Parker. He is an eccentric, a character jumped out of a novel by Dickens, yet the most *honest* man in the world, *too stupidly honest* for this world. Not mean. He gives almost all he has; but \$4,000 he was going to give for the S.D. & the T.S. were borrowed from him by a F.T.S. & an *Esotericist of Chicago* (!) whose name he will not divulge & when he had made some 40,000 dollars out of the 4, he never gave back Parker back a two penny dam; Parker gave here, right & left, & is going to work for us. What he was *told of you by one who hates you*, he does not believe in it now, for he believes in me & I told him I knew you better than any one of his acquaintances. Now he says he *loves & respects you* & repeats it 20 times a day. Now *do not lose a friend* & a true one, you infernal Irish goose of the age! I send Bert with him on a solemn mission & Bert may stop with you for three months & more. Bert will explain all. Parker is the oddest and dearest little crank that you can set your eyes upon. *He is the soul of honour*, Judge, & you will find it out. Believe me when I say this I speak on authority; and he now believes you too, the same soul of honour; for I told him that you were a great deal better than I am, or Olcott ever was, & such is my honest opinion. As for temper, you are—what I just said—an Irish goose.

Business:

Accounts finished. I have paid Bert his capital for

S.D. and *interest* on the 1,100 odd pounds; therefore the rest what comes is all mine. Please now when you make accounts, send the *money to me in my name* deducting what I owe you & Path for commission I find that Arch took from you of my money £65— and that all the money got from the "Key" & Voice of Silence"—(which has paid itself & over assuredly is sunk in the office Duke St. They are bankrupts, & Parker tries to save us. I try to save *Lucifer*, & want the money for the T.S. but *I must have it in my own hands*. Bert will tell you this & explain. Bert is no good for business & Arch, worse than he is; *that's truth*. Mrs. S swears she loved & loves me the same. Swears on her God she never said an evil word about me, & tried hard to know who told me, as she *thought it was you*. I swore you never opened your mouth to me about her; never *told me* anything (& so you have not *told me orally*), but said to her that I had received letters to that effect years ago from America & so I have. Well, never mind her: better *half a friend than a full enemy*. L is *very shakky*. I lent him 3 pounds the day he arrived penniless, and took him to live with us for a month. Parker gave him 5 pounds, & he borrowed from everyone. Well he is out of the house. Is it true that he is Mrs T's *nephew*? He says so. F? Let him go to the devil & G along with him, if he believes* in himself so much. My answer to his printed *manifesto* the copy of which I sent you will show you that I tell him plainly that it is all *Plledge Fever* & personality on his part.—*Self-worship* combating hero-worship for somebody else. He is an honest & sincere man, however, and I repeat so again. But he cannot believe in R's guilt & B is behind his back. What do I mean by your playing into H's and E's hands? What I say. E will give half his wife's fortune to crush you, myself & Society. He tries to set us two at logger heads as Mrs Ver Plank truly remarks. Let us defeat them (for H is E's *creature*) by remaining as united as the five fingers on one hand.

This is what I mean:

Now I ask you one thing. Can't you take back poor George Cheiney who is here, and readmit him into the T.S.? It is this infernal E who pitched him out. Please do, if you can. He is a magnificent orator & I want him here in the "Blavatsky Lodge" but unless you take him back I cannot make him a member of the British Section or the Blavatsky Lodge, or can I?

And now my old comrade & friend, be of good cheer. I'll do the work myself now. You reproach me with having done this & that sending telegrams & letters, *outside* of you & the devil a bit I knew that I had to do this! Now be so kind as to write to me plainly (so that I could read) what you expect me to do, & what I must *not* do. And I *give my word* that I shall follow your instructions. Let us understand each other, both

of us, mutually. But till now no one ever said to me a word about your asking to do this or that. Write *to me direct* & I will do it. But if you write it to the Countess or Arch or Bert—they all forget.

Goodbye my Irish crocodile; & may . . . protect you.
Yours ever H P B.

*Following this, on the top of the second page of the second sheet of the letter, written upside down, is the following:

Master's last letter made me very miserable & I am hardly getting over it. Damn, my weakness for the fools!

AN EXPLANATION IMPORTANT TO ALL THEOSOPHISTS

This document here reprinted from *The Theosophical Forum*, Vol. V, No. 9, May 15, 1934 (Point Loma), was published in pamphlet form in the later part of 1888. A slightly a bridged version of it, with minor differences in phraseology, appeared originally in *Lucifer* (London) October, 1888. Vol. III, No. 14, pp. 145-8, with the title "To Theosophists."—Ed.

It having been affirmed by some French members of the Theosophical Society (in the *Bulletin d'Isis*), as well as some in England, that the undersigned had exceeded her constitutional powers as Corresponding Secretary and Co-Founder of the Theosophical Society, in issuing an emergent order dissolving the Bureau of the "Isis" Branch of the Theosophical Society in Paris, and its Bye-laws, and authorizing Mr. F. K. Gaboriau to re-constitute it *ad interim*, until the pleasure of the President in Council could be ascertained, the following extracts from the *official* "Decision" (officially published) of Colonel Olcott, sitting in arbitration at Paris, on the 17th of September last, will be read with interest and profit.

"Mme. Blavatsky, having learned that Mr. Froment would not accept the Presidency (to which he was entitled as Vice-President to succeed upon the death of the President, M. Louis Dramard, under the bye-laws of 'Isis'), and seeing the branch upon the point of falling into anarchy, issued *ad interim* (and despite the protestations of Mr. Gaboriau, who preferred to remain Secretary), an order by which the Bureau (Council) of 'Isis' was dissolved, its bye-laws cancelled; at the same time she named as President of the Branch, Mr. Gaboriau, one of its Founders, who had given many proofs of his devotion to the theosophical cause. Moreover, Mr. Gaboriau was commissioned to compile new bye-laws. The branch continued to exist, and the rights of its members were maintained pending the adoption of the new bye-laws. It has been objected that Madame Blavatsky had not the right to act in this manner; that her interference was illegal according to the *Rules* of the Theosophical Society, because she is not a member of the *Isis* Branch, but member of the

'Blavatsky Lodge,' of London, and that no branch has right of jurisdiction outside the limits prescribed in its charter. But, in point of fact, Madame Blavatsky *is member of no Branch*. She is with me, co-Founder of the Society, and *ex officio* Corresponding Secretary and member of the General Council, of the Executive Council, and of the Annual Convention, a sort of Parliament held at Adyar by Delegates from all countries (*vide* Art. 17b of the Rules of the Theosophical Society).

"She was, then, perfectly entitled to issue the order in question as a temporary measure, an order which must be finally submitted for approbation to the President in Council. The Executive Council, in its Session of 14th July, formerly ratified the measure taken by Mdme. Blavatsky, a measure which was urgent and which I declare to have been legal."

This settles the question of the right of the Corresponding Secretary—one of the Founders—to interfere in such *exceptional* cases, and when the welfare and the reputation of the Theosophical Society are at stake. In no other except such a case would the undersigned have consented to take upon herself the right to interfering. Moreover, the extent and limits of such interference are very succinctly and clearly defined in the letter from a MASTER quoted below.

And to remove further misconceptions, it is as well—of course, only for the information of members of the Society—to add that, while still at sea on board the "Shannon," on his way from Bombay to Brindisi, and on the day before arriving at port, the President received in his cabin a long and important letter from the said master, generally called "K.H." Besides general instructions respecting the policy the President should pursue in the present crisis, there were the following special paragraphs relating to his colleague, the undersigned. Colonel Olcott's sense of justice is so strong, that although some of the passages in the letter have a tone of reproach for his having permitted himself to think too harshly of his old and tried friend and co-worker, he has unreservedly given permission to copy the passages *in extenso*, in the hope that the warning conveyed may prove profitable to others who find themselves in a hostile mood toward the undersigned. These passages are as follows:—

. . . "Put all needed restraint upon your feelings, so that you may do the right thing in this Western imbroglio. Watch your first impressions. The mistakes you make spring from failure to do this. Let neither your personal predilections, affections, suspicions nor antipathies affect your action. Misunderstandings have grown up between Fellows, both in London and Paris, which imperil the interests of the movement. You will be told that the chief originator of most, if not of all these disturbances is H. P. B. This is not so; though

her presence in England has, of course, a share in them. But the largest share rests with others, whose serene unconsciousness of their own defects is very marked and much to be blamed. One of the most valuable effects of Upasika's mission is that it drives men to self-study, and destroys in them blind servility for persons. Observe your own case for example. But your revolt, good friend, against her "infallibility"—as you once thought it—has gone too far, and you have been unjust to her, for which I am sorry to say you will have to suffer hereafter along with others. Just now, on deck, your thoughts about her were dark and sinful, and so I find the moment a fitting one to put you on your guard. . . .

"Try to remove such misconceptions as you will find, by kind persuasion and an appeal to the feelings of loyalty to the cause of truth, if not to us. Make *all* these men feel that we have no favourites, nor affections for persons, but only for their good acts and humanity as a whole. But we employ agents—the best available. Of these, for the last thirty years, the chief has been the personality known as H. P. B. to the world (but otherwise to us). Imperfect and very 'troublesome,' no doubt, she proves to some; nevertheless, there is no likelihood of our finding a better one for years to come, and your Theosophists should be made to understand it. . . .

" . . . Since 1885 I have not written, nor caused to be written, save through her agency, direct or remote, a letter or a line to anybody in Europe or America, nor communicated orally with or through any third party. Theosophists should learn it. You will understand later the significance of this declaration, so keep it in mind. . . . Her fidelity to our work being constant, and her sufferings having come upon her through it, neither I nor either of my Brother Associates will desert or supplant her. As I once before remarked, *ingratitude* is not among our vices. . . . To help you in your present perplexity, H. P. B. has next to no concern with administrative details, and should be kept clear of them so far as her strong nature can be controlled. But this *you must tell to all; with occult matters she has everything to do.* . . . We have *not* 'abandoned her.' She is *not* 'given over to chelas.' She is our *direct agent*. I warn you against permitting your suspicions and resentment against 'her many follies' to bias your intuitive loyalty to her. In the adjustment of this European business, you will have two things to consider—the external and administrative, and the internal and psychical. Keep the former under your control and that of your most prudent associates, jointly; *leave the latter to her*. You are left to devise the practical details. . . . Only be careful, I say, to discriminate when some emergent interference of hers in practical affairs

is referred to you on appeal, between that which is merely exoteric in origin and effects, and that which, beginning on the practical, tends to beget consequences on the spiritual plane. As to the former, you are the best judge; as to the latter, she. . . .

"I have also noted your thoughts about the 'Secret Doctrine.' Be assured that what she has not annotated from scientific and other works we have given or suggested to her. Every mistake or erroneous notion corrected and explained by her from the works of other theosophists, *was corrected by me, or under my instruction*. It is a more valuable work than its predecessor—an epitome of occult truths that will make it a source of information and instruction for the earnest student, for long years to come. . . .

" . . . (This letter) . . . , is merely given you as a warning and a guide; to others, as a warning only; for you may use it discreetly, if needs be. . . . Prepare, however, to have the authenticity of the present denied in certain quarters.

(Signed) K. H."

[Extracts correctly copied.—H. S. OLCOTT.]

No use repeating over and over again, that neither this 'Master' nor any other, Colonel Olcott and I know of, are 'Spirits.' They are living and mortal men, whose great wisdom and occult knowledge have won the profound reverence of all those who know them. Those who do not, are welcome to spin out any theory they like about the "Adepts"—even to denying point blank their existence. Meanwhile the incessant charges and denunciations, the idle gossip and the uncharitable constructions to which the President-Founder and myself have been subjected for the last three years, force us now to make the declaration which follows.

"H. P. BLAVATSKY."

A JOINT NOTE

To dispel a misconception that has been engendered by mischiefmakers, we, the undersigned, Founders of the Theosophical Society, declare that there is no enmity, rivalry, strife, or even coldness, between us, nor ever was; nor any weakening of our joint devotion to the Masters or to our work, with the execution of which they have honoured us. Widely dissimilar in temperament and mental characteristics, and differing sometimes in views as to methods of propagandism, we are yet of absolutely one mind as to that work. As we have been from the first, so we are now, united in purpose and zeal, and ready to sacrifice all, even life, for the promotion of Theosophical knowledge, for the succour of mankind from the miseries which spring from ignorance.

"H. S. OLCOTT,"

"H. P. BLAVATSKY."

NOTICES AND REVIEWS OF "THE SECRET DOCTRINE"

Wane Kell

The first official published notice concerning *The Secret Doctrine*, A New Version of "ISIS UNVEILED," appeared in *The Theosophist* (Vol. VI, No. 63, p. 74). The original printing of the early 1879-80 issues becoming exhausted, a completely new printing using reset type was later made, and this same 1884 Notice was then inserted in the December 1880 issue. One can check this by the slight changes in paging in the two editions. Final writing and editing resulted in publication of "The Secret Doctrine" in October 1888 in London, its first volume coming to America in November of that year. In the December 1888 issue of *The Path*, in "Literary Notes", W.Q. Judge wrote (Vol. III, p. 298):

Any attempt at critical review of this marvellous book would properly seem—to those who notice that Madame Blavatsky refers to herself as "the Author—the writer, rather"—presumptuous. . . . To say that *The Secret Doctrine* is the most extraordinary, the most unique, book in literature; that its exposition of cosmogony is absolutely unprecedented since the age of print began; that the attention now given it is as nothing compared to that assured a century hence; is a very temperate assertion. If not technically a "revelation," it is virtually such to the Western world; and one may well exclaim—as was once before done when strange truth from Adept sources was disclosed, "He that hath ears to hear, let him hear."—p. 298

Earlier, in the July 1888 issue of *The Path*, the announcement made by H.P.B. reads in part:—

In all ages, and in all lands, the belief has existed that a Divine degree of knowledge is possible to human beings under certain conditions; and, as a corollary to this, the conviction has dwelt in the hearts of the people that living men exist who possess this knowledge—whether they be called sages, philosophers, adepts, or by any other name.

In ancient times this knowledge was taught and communicated in the 'Mysteries,' of which traces have been found among all the nations of the earth, from Japan through China and India to America, and from the frozen north to the islands of the South Pacific.

In modern times the existence of this knowledge has been divined by different scholars and students, who have called it by various names, of which "The Secret Wisdom" is one.

The author of this work has devoted more than forty years of her life to the study and acquisition of this knowledge; she has gained admittance as a student to some of the Secret Schools of this Wisdom, and has learned to know and appreciate its extent and value.

The purpose of the present work, then, is to lay before the thinking world so much of this "Hidden Wisdom" as it is thought expedient to make known at present to men in general.

In her earlier work, *Isis Unveiled*, the author dwelt (*sic*) with Science and Theology from a critical standpoint. But little of the positive Esoteric teaching of the Secret Wisdom was there brought forward, though many hints and suggestions were thrown out. These will find fuller explanation in the present volume.—p. 133-4

Without H.P.B. there would be no presentation of Theosophy as we, a century later, know it. It is not

possible to detach any one of the works of Mme. Blavatsky from the others. If we were to take away *Isis Unveiled: A Master Key*, we would lose (1) a compendium of the occult—a record that draws together evidence for psychic phenomena and wise magic that is as old as history and tradition, and the annals that currently record its operation everywhere in the world; (2) a survey of the closeness, at their source, of all known religious philosophies, then, their changes, divisions, growth and evolution would not be as clear to us as she made them; (3) nor would we be as clearly aware of the actual existence of the Great Lodge of Adepts, Masters, and Elder Brothers of Humanity, and, the world-wide compass of their duty and of their pupils who help in the world's moral and intellectual progress; (4) we would not be as aware of the rise and fall of cycles of civilization, nor would we have a clearer concept of the vast sweep of Time, which encompasses aeons of evolutionary advance and periods of rest or of retrogression; (5) an over-view of the 'Astral Light'—its nature, powers, forces and its many kinds of denizens, and, its proximate relation to all physical beings; (6) nor would we have as clear a view of the links between ancient and modern wisdom, and the continuous investigation of Nature represented by the work of the wise Brothers in their records down the ages; and, finally, (7) the great ideas of the Law of Karma, working through reincarnation might still be obscure to us.

H.P.B. states, herself, at the outset (S.D. I, xxxviii) "The SECRET DOCTRINE is not a treatise, or a series of vague theories, but contains all that can be given out to the world in this century." We may thus gauge that the publication of *The Secret Doctrine*, 100 years ago, marked a further opening of the curtains that veil the secret side of *invisible* Nature from our senses. We find in its two volumes a condensed record from Those who have watched continuously over the evolution of our Earth and the progress of man, not only from the physical point of view, but also from the psychological, intellectual and spiritual angles.

Mr. Judge, writing about H.P.B. was most definite in his regard. He said in 1893:

H.P. Blavatsky was the head, front, bottom, top, outskirts, past and future of the Theosophical Society. . . . Not only was H.P.B. predominant with us in 1875, but she is yet.

—"A Reminiscence," *The Path*, Feb. 1893; also William Q. Judge *Series* of booklets issued by Theosophy Company, Los Angeles, II, 161

And in 1892, reminiscing on the period of seventeen years earlier, he wrote:

. . . but H.P. Blavatsky, who then as afterwards was really the central figure, has for the present left this life. The first great change, then, between seventeen years ago and now is the removal from the scene of the personage who for so long was the pivot of the whole movement. . . (in 1879) upon the advent of the two pioneers

in Asia (H.P.B. and Col. Olcott, who went to India). . . in order that the influence of the mysterious and distant East might react upon the West and enable us to bring to light again important religious and philosophical truths. This reaction came, and manifesting in America with full force, a host of Branches began to arise. . . all with one accord must draw their chief inspiration from the life, the labors, and the words of that wonderful and still but faintly understood woman, Helena P. Blavatsky.

—Op. cit., pp. 148, 149, 160

We should not approach *The Secret Doctrine* without some knowledge of what *Isis Unveiled* deals with. *Isis* may be said to have been written on the thesis that the next best thing to learning what is true is to ascertain what is false or inaccurate, or garbled in translation or otherwise. Its volumes deal with the errors and falsities of science and theology, of psychology and spiritualism, and thus expose the true, the noble and the genuine.

In *The Secret Doctrine*, through constructive teaching, the positive facts of the past are exposed, and the defects of modern theories are criticized in the light of the records of fact and observation which the members of the Great Lodge have available. In this regard it may be apposite to quote on the subject of the authorship of *The Secret Doctrine* what one of the Masters of Wisdom wrote to Col. Olcott while he was in mid-ocean on board the S. S. Shanon, sailing towards England late in 1888:

I have also noted your thoughts about the "Secret Doctrine." Be assured that what she has not *annotated* from scientific and other works, we have given or *suggested* to her. Every mistake or erroneous notion, corrected and explained by her from the works of other theosophists was corrected by me, or under my instruction. It is a more valuable work than its predecessor, an epitome of occult truths that will make it a source of information and instruction for the earnest student for long years to come.

—*Letter from the Masters of the Wisdom*, First Series, p. 55

Considering the scope of the *Secret Doctrine*, H.P.B. has made some notable statements, which we ought to take into account while reading it;—"The Secret Doctrine was the universally diffused religion of the ancient and prehistoric world." (S.D. I, xxxiv) "These truths are in no sense put forward as a *revelation*, nor does the author claim the position of a revealer of mystic lore now made public for the first time in the world's history." (S.D. I, p. vii) "We give *facts* and show land-marks: let the wayfarer follow them. *What is given here is amply sufficient for THIS century.*"—SD. II, 742). Writing to Mr. A.P. Sinnett she notes:—"There are more secrets of initiation given out in the *Introductory* Chapt. than in *all Isis*. . . Fancy Masters giving out the secret of the "Divine Hermaphrodite" even! and so on." (*Letters of HPB/APS* p. 172-3). And, in regard to its actual preparation, she further writes to him:—

I live two lives again. Master finds that it is too difficult for me to be consciously looking into the astral light for my S.D. and so, it is now about a fortnight, I am made to see all I have to as though in my dream. I see large and long rolls of paper on which things are written and I recollect them. Thus all the Patriarchs from Adam to Noah were given to see—parallel with the Rishis; and in the middle between them the meaning of their symbols—or personifications. . . I have finished an enormous Introductory Chapter, or *Preamble*, Prologue, call it what you will; just to show the reader that the text as it goes, every Section beginning with a page of translation from the Book of *Dzyan* and the Secret Book of "Maytreya Buddha" *Champai cchos Nga* (in prose, not the five books in verse known, which are a blind) are no fiction. I was ordered to do so, to make a rapid sketch of what was known historically and in literature, in classics and in profane and sacred histories—during the 500 years that preceeded the Christian period and the 500 years that followed it: of *magic*, the existence of a Universal Secret Doctrine known to the philosophers and Initiates of every country and even to several of the Church fathers such as Clement of Alexandria, Origen, and others, who had been initiated themselves. Also to describe the Mysteries and some rites; and I can assure you that most extraordinary things are given out now, the whole history of the Crucifixion, etc. being shown to be based on a rite as old as the world—the Crucifixion on the *Lathe* of the Candidate—trials, going down to Hell, etc. all Aryan. . . I have facts for 20 Vol. like *Isis*. . .

Op. cit., pp. 194-5

(TO BE CONTINUED)

BOOK REVIEWS

The New Testament Commentaries of H.P. Blavatsky, compiled and annotated by H.J. Spierenburg. Point Loma Publications, Inc., San Diego, 1988. xiv; 343 pp. \$8.00, paper, lexitone cover.

Few even among the oldest students of Theosophy realize the extent of H.P.B.'s illuminating comments on the Christian Bible, those scriptures that have so vitally influenced western society, and that have perhaps been most misunderstood and misinterpreted. Were the work under review to become accepted by Christians it would ultimately change the whole form and fabric of Christianity, for by its mass of new light it constitutes a sort of revelation itself. The compiler-annotator, being familiar with Greek, in which the New Testament was written, and the Hebrew of the Old Testament, has referred to the original texts, and in many pages has included a schedule of the Greek words with their English phonetic spelling, followed by English translation. The footnotes are extremely helpful, and are augmented by specific addition of quotes cited, as well as including the exact work of other vague references of H.P.B. In several instances, parallel passages of *Mathew*, *Mark*, *Luke*, and *John*, are arranged in columns on the page for easy comparison. This scheme is also used for O.T. passages with *Tosefta*, *Jerusalem Talmud*, *Babylonian Talmud*, and *Midrash*, forming four columns.

Theosophists who think they can do without this book will discover it a small Secret Doctrine due to the large measure of esoteric philosophy it contains. Such a compilation as this has long been overdue, and hopefully will generate similar efforts in other subject areas in the future, though it is doubtful if it can be equalled in thoroughness of research and scholarly magnitude. (The widespread acceptance of *Edgar Cayce* is due to compilations published on specific subjects.) This work shows the enormous knowledge displayed by H.P.B. on Christianity and its eastern and "pagan" origins, and the esoteric significance thereof.

The work is arranged in ten segments: *Gospels*, *Acts*, *Epistles*, and *Revelation*, with the *Gospels* being the largest. Then follow the five-page bibliography, N.T. Index, O.T. Index, Rabbinical Index, Index of works by H.P.B. as they occur, and a General Index of 115 pages, which is a concordance based on word and expression. These last help the student immeasurably, and represent a great amount of work. They point revealingly to H.P.B.'s statement: "Every act of the Jesus of the New Testament, every word attributed to him, every event related to him during the three years of the mission he is said to have accomplished, rest on the program of the Cycle of Initiation, a cycle founded on the precession of the Equinoxes and the Signs of the Zodiac."

Dr. Spierenburg's great labor deserves our highest commendation. Nothing of this caliber has been seen in the Theosophical Movement for many years, and we hope it will for generations be a basic reference as well as a model for future authors.

—STUART WELLS

The Inner Group Teachings of H.P. Blavatsky to her personal pupils (1890-91). A Reconstruction of the Teachings by H.J. Spierenburg. With a short Historical Introduction by J.H. Dubbink. xxiii + 188 pp. \$8.00, cloth.

H.P. Blavatsky was in precarious health in the year preceding her death in 1891. This may have slowed, but did not stop, her continued strenuous efforts on behalf of Theosophy. Among her activities during those final months was giving special instruction to a select and invited group of Theosophical students in London. Notes taken by them in more than 20 meetings between August, 1890 and April 1891 are here published in what has to be considered the definitive edition.

From the outset, these privileged students were collectively called the Inner Group. So secret was it, however, that few outsiders appeared to have been aware of its existence until after Madame Blavatsky's death. Eventually, twelve principal members were ad-

mitted, plus two others described by Dr. Dubbink as "outside members."

The composition of the Inner Group gives food for thought. Most had been workers for Theosophy—and perhaps this was one of the criteria used in their selection. However, others who were not invited could also be so described and, apart from those naturally excluded for geographical considerations, several names are noticeable by their absence, especially of those who later became prominent personalities in the Society.

Much of the teaching imparted to the Inner Group, and recorded here, originated as replies by Madame Blavatsky to questions which for the most part were prompted by her E.S.T. Instructions. The Notes are therefore supplementary to the latter, and as such are particularly useful. It seems that each member wrote up notes of meetings attended, and submitted these to the Secretaries, Annie Besant and G.R.S. Mead for inclusion in the Minutes after they had been checked by H.P.B. It may be inferred that it was always intended to publish these teachings, at least for the E.S., although it was as early as 1897 when they were first made public in the so-called Third Volume of *The Secret Doctrine*.

Since then, the teachings given to the Inner Group have been variously published but never in such a complete form as here. Every variation found in the published versions is meticulously noted, and explanations provided where necessary. In this regard, Dr. Spierenburg's scholarship is superb. He has also provided an index so detailed that it adds another dimension to the usefulness of this publication.

Other documents relevant to the I.G. are also reproduced, including H.P.B.'s Diagram of Meditation; the Declaration of the twelve members written and signed by them shortly after H.P.B.'s passing, defending her against scurrilous accusations; and a Blavatsky-signed letter and order, both addressed not only to the Group, but to the E.S., regarding disharmony among the members.

(These latter documents, by the way, were first published in *The Canadian Theosophist*, Jan-Feb 1967. Copies of them had been given to the then General Secretary, Dudley W. Barr, by Geoffrey Watkins, son of John M. Watkins, who was a close associate of H.P.B.'s, though not himself a member of the Inner Group.)

Dr. Duobink's all too brief introduction is helpful in explaining the formation and work of the Group. Interestingly, little has previously been written on this subject. One of the few resources he had to work with were Mrs. Alice Leighton Cleather's reminiscences. (Contrary to a widely-held belief, these are still in print by the way.) He also includes a capsule biography of each of the members. An interesting book could be

written, in which the subsequent careers of the I.G. members is traced, and Dr. Dubbink is one student of Theosophy who could do this subject justice. Incidentally, not all the members honored even part of the pledge they took.

The publication of this work helps shed some of the mystery of the Inner Group as well as making available the teaching received by the Group in a practical and scholarly form. It is an important supplement to the works of H.P. Blavatsky, now published in the *Collected Writings* series. Students of Theosophy now and in the future owe a great debt to Dr. Spierenburg, as well as to Point Loma Publications, Inc., for this valuable work.

—Ted G. Davy, in *The Canadian Theosophist*, May-June, 1986

(Other Book Reviews, and "From Letters Received", are held over to next issue.)

ITEMS OF INTEREST

Celebrating the Centenary of the Publication of The Secret Doctrine

In England July 29-August 5th, (This includes also celebration of the Foundation of the British Section T.S.)

The annual Blavatsky Lecture will be given by the International President Mrs. Radha Burnier, "The Universal Yoga Tradition". Other addresses at this memorable occasion are: (for the Convention): "Our Past" by Ianthe Hoskins; "T.S. 2000" by Charles James; "Theosophy for the Future" by Jeanine Miller; "The Coulomb Forgeries: New Data" by Jean Overton Fuller; "The Magic Flute" by Harold Tara, (For the European Congress): "How to Approach the Secret Doctrine," by John Algeo; "Inspirational Theosophy," by Geoffrey Farthing; "Metaphysics, the Key to the S.D.," by Ives Marcel; "Did the Secret Doctrine Succeed?," by Leslie Price; "Interpretation of the S.D. from 1888 to 1988," by Joy Mills; "Indra's Net," by Curt Berg; "St. Paul in the Secret Doctrine," by Ianthe Hoskins; "Science and the S.D.," by W.H. Vledder; and "Seek out the Way," by Ronald Engelse.

A booklet about HPB and the SD has been produced, and the Blavatsky Trust together with TPH is publishing Jean Overton Fuller's *Blavatsky*. This, writes Geoffrey Farthing, "is probably one of the most significant Blavatsky biographies to appear. It answers most of the groundless material in the scurrilous versions of her life." (For further information write: The Theosophical Society in England, 50 Gloucester Place, London W1H 3HJ.)

In USA

Under the direction of a group of Independent Theosophists in Southern California, The Secret Doctrine celebration will be held August 6 and 7 at Veterans Memorial Bldg., 4117 Overland Ave., Culver City. The general title of the Conference is: *The Ageless Wisdom for Modern Times*. Papers presented will cover: Historical Perspectives in the SD Reference books; The "Secrecy" of the SD; Fundamental Ideas of the SD; The Influence of the SD on Modern Thought; Methods of Study of the SD; What are the Kiu-te Books?

Seminar sessions for group study will also be held on such subjects as: Fundamental Ideas of Theosophy; the Influence of Theosophy on World Literature; The SD and Ethical Systems; The SD and Health; The SD and Eastern Thought; The SD and Science; The SD and Mythology.

Early registration will be appreciated: \$15.00 per person; \$25.00 per couple. For full information write: Gene or Vera Meyer, 7900 Emerson Ave., Westchester, Calif. 09945 (tel: 213-337-1621).

For complete information about later-in-the-year Centenary Celebrations held: (1) in Wurzburg at the Marienberg Fortress (Oct. 15-16), write to: Hans-Dieter Rex, Landgrafenstrasse 4, 3052, Bad Nenndorf, West Germany; (2) in Paris, at the headquarters of Societe Theosophique de France, 4 Square Rapp, (Nov. 11-13); (3) in Pasadena, California (Oct. 29-30), write to: Theosophical Society, P.O. Bin C, Pasadena, CA 91109.

In Holland—Three-In-One

In Rotterdam The Netherlands, on May 15th, a Convention was held conjointly by The Theosophical Society in the Netherlands (Adyar), The United Lodge of Theosophists, and The Theosophical Society together with the School for the Study of the Esoteric Philosophy (the latter two in the Point Loma tradition). The theme: "On Yourself it Depends", sounded a strong keynote, and brought many questions from the audience of 80 persons.

Silver Jubilee Publication

A special issue of the Theosophy Science Study Group, entitled *Holistic Human Concern for World Welfare* is now available. It has valuable contributions from 54 authors from many parts of the world. Mrs. Radha Burnier, International President of the T.S. Adyar, writes a Foreword, and the authors are drawn from different disciplines of science, technology, medicine, philosophy, comparative religion, psychology, psychic research, yoga, education, etc., and these authors have viewed the present state of the world from the holistic perspective, stressing human values and world welfare.

The publication of some 200 pages is priced at \$3.00

U.S. or £2 for overseas. Place orders with the Editor, Dr. A. Kannan, The Theosophical Society, Adyar, Madras 600 020, India.

"The Key to Theosophy"

Yet another printing of the 1889 original edition of this important work which the author H.P.B. says is "a key to unlock the door that leads to the deeper study," comes from Theosophy Company, (India) (Theosophy Hall, 40 New Marine Lines, Bombay). It is in a very convenient size, 4 3/4 x 7 in., easy for carrying and traveling. Price is U.S. \$4.20; Sterling £1.70.

Interview

Of interest to all our readers, we feel, is an interview that the Editor of *Le Lotus Bleu* had with Mrs. Radha Burnier, International President of the Theosophical Society (Adyar), in Paris last February 4, 1988. We hope to publish this, in part or in whole, in our next *Eclectic*.

Final Issue

"Theosophia: Celebrating 100 Years of The Secret Doctrine" is the title and inspiration for the Spring Special issue, 1988 of the *The American Theosophist*, which is rich with contributions from leading Theosophists in the US. Among these are: "Theosophy in Ancient Egypt" by Michael D. Calabria; "Shamanism: An Expanded View of Reality", by Shirley Nicholson; "Motion, Meaning, & Self-Transformation," by Ed Abdill; "What Should We Teach?" by Felix Layton, and "HPB & Spiritual Intuition," by Joseph E. Ross.

This issue, writes the Editor, is the last, but will be replaced by a new quarterly magazine, *The Quest*, to be sold in magazine outlets as well as by subscription. "The Quest", he writes, "will represent a major expansion of our publishing effort."

A new enlarged edition of *H.P. Blavatsky and the Secret Doctrine*, edited by Virginia Hanson, has been issued by Quest Books, Wheaton, paper, 240 pp. \$7.25. In addition to the 14 earlier articles, it has 5 new ones, three of them dealing with the relationship between Theosophy and science: "Theosophy and Science: Some parallels and Differences" by Doss McDavid; "Man Before Ape, or Ape Before Man?" by Adam Warcup;

and "H.P. Blavatsky and Contemporary Science", by Ralph Hannon. Michael Gomes "The Making of the Secret Doctrine", and Dr. Algeo's piece on "Kandinsky and Theosophy" (analyzing the relationship between Theosophy and the abstract art movement) are also included.

RECENT POINT LOMA PUBLICATIONS

Echoes of the Orient Vol. III, Compiled and edited by Dara Eklund, hard cover, viii, 534 pp. illustrated, full index, \$18.75.

Section I reprints Judge's famed *Echoes From the Orient: A Broad Outline of Theosophical Doctrines*, originally published in *Kate Field's Washington*, 1890; Section II is given to Tracts and Pamphlets, which includes *An Epitome of Theosophy*; Section III carries Newspaper and Journal Articles; Section IV, Miscellaneous Articles and Extracts; and Section V is composed of teachings that in his day were issued as strictly confidential to members of the Eastern School of Theosophy only.

The New Testament Commentaries of H.P. Blavatsky, Compiled and edited by H.J. Spierenburg, pap. with lexitone cover, xxiii, 188 pp., \$8.00.

Bibliography of New Testament sources and of HPB's works, General Bibliography, Index to N.T. texts, O.T. texts, Rabbinical texts, and to the works of H.P.B., as well as detailed General Index. "This work shows the enormous knowledge displayed by H.P.B. on Christianity and its eastern and 'pagan' origins, and the esoteric significance thereof." (See review in this issue).

The Inner Group Teachings of H.P. Blavatsky to her Personal Pupils (1890-91).

A Reconstruction of the Teachings, by H.J. Spierenburg, with a short Historical Introduction by J.H. Dubbink; hard cover xxiii—188 pp. \$8.00, with Cross-Reference List to the Sources, Index to the Introduction, and Index to the Texts. ("... Sheds some of the mystery of the Inner Group... An important supplement to the works of H.P. Blavatsky, now published in the *Collected Writings* series. See Review in this issue.)

12 Volumes of Esoteric Teachings by G. de Puruckers

Verbatim reprints, never before published, except for members of the Esoteric Section. Average volume 140 pages, with copious Index, Preface, and Appendices.

Some of the titles: "The Esoteric Path: Its Nature and its Tests"; "Galaxies and Solar Systems: Their Genesis, Structure, and Destiny"; "Invisible Worlds and Their Inhabitants"; "The Hierarchy of Compassion"; "Death and the Circulations of the Cosmos"—and seven more.

\$7.00 per volume: \$72 the set of 12.

From Atom to Kosmos by L. Gordon Plummer

Beyond our solar system, beyond the Milky Way, out into the spaces of Space. There is no end where we can say "There are no more stars." Whence came these stars? What laws govern them? Who or what is their law-giver? What indeed is life? If we are an eternal part of Nature why do we die? What are Death's mysteries? \$5.25, lexitone, 142 pp.

CONTRIBUTIONS

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